

Abolition of Popery.

expedition the Estates recorded their condemnation of the papal authority and the mass. On one day, viz., the 24th August, they abolished the pope's jurisdiction as "very hurtful and prejudicial to the authorise of the sovereign and the commonweal of the realm/" annulled all Acts of Parliament sanctioning "idolatry and superstition in the Kirk of God," and prohibited the celebration of the mass as contrary to the ordinance of God. To acknowledge the authority of the pope was henceforth to incur proscription and banishment; to say or hear mass in public, or even in private, was made punishable with confiscation and imprisonment for a first, banishment for a second, death for a third offence. These penal laws are in keeping with the teaching of the Confession of Faith as to the obligation of the civil magistrate to maintain "the trew religioun." "Moreover, to Kingis, Princes, Reullaris, and Magistratis we affirme that chieffie and maist principallie the reformation (conservatioun) and purgatioun of the Religioun apperteanes; so that not onlie thei are appointed for civile policey, bot also for maintenance of the trew Religioun, and for suppressing of idolatrie and superstitioun whatsomever, as in David, Josaphat, Ezechias, Josias, and otheris, heychtlie [highly] commended for thair zeall in that caise, may be espyed. And thairfoir we confesse and avow that sich as resist the supreme power (doing that thing which appearteanis to his charge) do resist Goddis ordinance, and thairfoir cannot be guyltless." In advocating the rights of the Protestant conscience, Knox had played a very different tune. In that case resistance is both a divine and a human duty; in the case of the Catholic conscience, resistance is rebellion against both God and the civil power. In Scotland, as elsewhere, the reformers had not learned the most important lesson of the persecution against which they had protested in the pulpit and on the battlefield, though happily they refrained from enforcing the death penalty. The idea of toleration was incomprehensible to the genius of this fighting age, and, in spite of that gospel of forbearance and love to which they appealed against the coercive methods of their opponents, to persist in saying or hearing mass meant death to the idolater. It is a regrettable feature of the dogmatism of the winning side that freedom of con-